

THE DAILY MISSOURIAN

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EATING OUT OF CANS

The American people are to a large extent fed out of tin cans. Every meal some content of the can is upon the dining table. Once in awhile a tin can gives the consumer of its contents ptomaine poison. But the tin can and its contents are many times the saviors of a town or a nation.

When disasters such as fires and floods come, the unfortunate who have lost their homes may be fed from cans until the kitchens are started. Armies subsist largely upon canned goods.

Logical preparedness for any nation at war is a large supply of canned provisions for those who are fighting and those who are left behind. Canned goods may be the secret of the long fight of Germany. Tin cans and the provisions they contain may be the turning point of a great war.

It is said that Chicago would starve to death in a week and New York in three days if all the canned goods were suddenly removed. When the vegetable man cannot make his rounds or the snow is on the ground, it is the food from the can upon which we depend.

Fish, vegetables, jams—everything in the unassuming, but all important, shelf of food—is in tin cans, at your elbow.

ENFORCING PEACE

As the waste and horrors of the war in Europe become common knowledge, the feeling for peace grows. That world peace is impossible with the practice of a laissez faire doctrine among nations is the belief of those who would force the warlike to be pacifists. This is the principle upon which the League to Enforce Peace is founded.

The ways of patriotism lead to war as often as to peace and yet the causes of war seldom bear the patriot's close scrutiny. The chance to examine and deliberate is enforced upon all nations who would join the league. Should any nation fail to give due notice of belligerency or let action precede the consideration of the other members of the league, its co-pledgers would automatically unite in quelling the recalcitrant. Moreover, limited but adequate armaments are a part of the league's program.

Protracted deliberation, enforced cooperation, practical disarmament—through these methods the League to Enforce Peace hopes to direct nationalism into safe channels, to confine the activities of unruly members and to place foremost in the minds of nations the thought, not of war, but of peace.

JOHNNY AND HIS SCHOOL

"What was good enough for me is good enough for Johnny" seems to be the principle upon which the average father in the rural school system is contented to keep the school system. Parents are not alive to the modern school problems. While model farms and scientific farming are in use, the little red schoolhouse continues to be the sole educational and social center of the community.

Nearly half the child's waking hours are spent in the schoolroom. The mother has less influence during the school period than the teacher. All she does is to get Johnny out of bed, shine him properly and start him in the direction of school. Then the teacher must take charge. Her numerous duties make it necessary that she have the highest efficiency. Yet the wages paid the country school-teacher are so low that a well-educated person cannot afford to undergo the hardships connected with such a position.

Consider the average rural school of Missouri. It is no larger than 20x30 feet, has windows making cross lights unavoidable and has a stove in the middle of the room in which a fire must be made each morning. Seats

are uncomfortable; blackboards are inadequate, and the library contains few reference books. The well is placed far from the building, as is also the fuel house. There are no walks. Janitor service is seldom provided.

In such a place the child spends the formative period of his life. Here his moral, intellectual and esthetic tastes are developed. Around this school all of the child's social life—in fact the whole community's social life—must be placed. Conditions at present are not of a nature for a proper fulfillment of this. The one-room schoolhouse has a hard time as a social center.

Before proper standards of the rural system can be reached, education of the parents must be brought about. Father will have to realize that Johnny's needs and his own needs of forty years ago are not the same.

D. A. R. to Meet Tomorrow.

The D. A. R. will meet December 10, at the home of Mrs. J. C. Whitten.

THE NEW BOOKS

"The World's Wonders."
Everybody has encountered scores of times the phrase "the seven wonders of the ancient world" and has doubtless as often let it fall trippingly from the tongue. It is as familiar to the ear as "the seven deadly sins." Yet how few persons—educated as well as uneducated—can today rehearse the seven! Some will readily answer the Pyramid of Khufu, more hesitatingly the Statue of Olympian Jove by Phidias, with less assurance the Walls of Babylon—or was it the Hanging Gardens of that famous city?—and so on. Yet these seven wonders awed ages that produced the civilizations of Greece and Rome, awed them so abidingly that though many of the "wonders" have been erased from the face of the earth, the phrase still has a kind of mystic potency over the imagination.

Dr. Edgar J. Bauks, field director of the recent Babylonian expedition of the University of Chicago, recounts in a popular way the story of adventure and exploration connected with the seven wonders. It will appeal not

only to the scholar but to the reader who is interested in things of the days long past.

(G. P. Putnam's Sons, New York; cloth, 191 pages, 34 illustrations and maps; \$1.50.)

"Georgina of the Rainbows."

Annie Fellows Johnston repeats the delightful success of her Little Colonel series. She has written a real rainbow book, and those who read it with discerning eyes, grown-ups as well as children, will not miss the pot of gold at its foot. It radiates with fine unconsciousness the spirit of cheer and helpfulness which more didactic stories generally preach.

(Britton Publishing Company, 354 Fourth avenue, New York City; \$1.25.)

THE OPEN COLUMN

"O-yashima, the Second Hellas."

Editor the Missouriian: If the name O-yashima is new and strange to you, I do not blame you for it is a Japanese word; if you know it so much the better. Of the many names for my country Japan, O-yashima is perhaps the oldest and dearest. The "O" in O-ya-

shima means great, "yashima" means eight islands. Therefore, O-yashima translated literally into English means no more than "Eight Great Islands." However, to me this name means more. It reminds me of the eight million gods—rather the indefinite number of gods who are guarding Japan. No wonder Japan has always been victorious; such a great number of immortals have been guarding her! The emperor is only a god in human form; a patriotic warrior is also a god, only he is of a lower rank. The moon is a god; the sun is a goddess. A mountain god presides over mountains, a sea god over seas and

river god of rivers. Moreover, gods of family, buildings, ancestors, poems, handwriting, fields, rice, medicine, grass and trees, fire, stoves, mercy, children, rain, storm, lightings and countless others are gods that are familiar to my ears. In a word every object in Japan has more or less relation with god—god in the Japanese sense.

Centuries ago when the world was inhabited by gods and goddesses only, there were born between god "Izanago" and goddess "Izanami" the O-yashima or the eight islands of Japan

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